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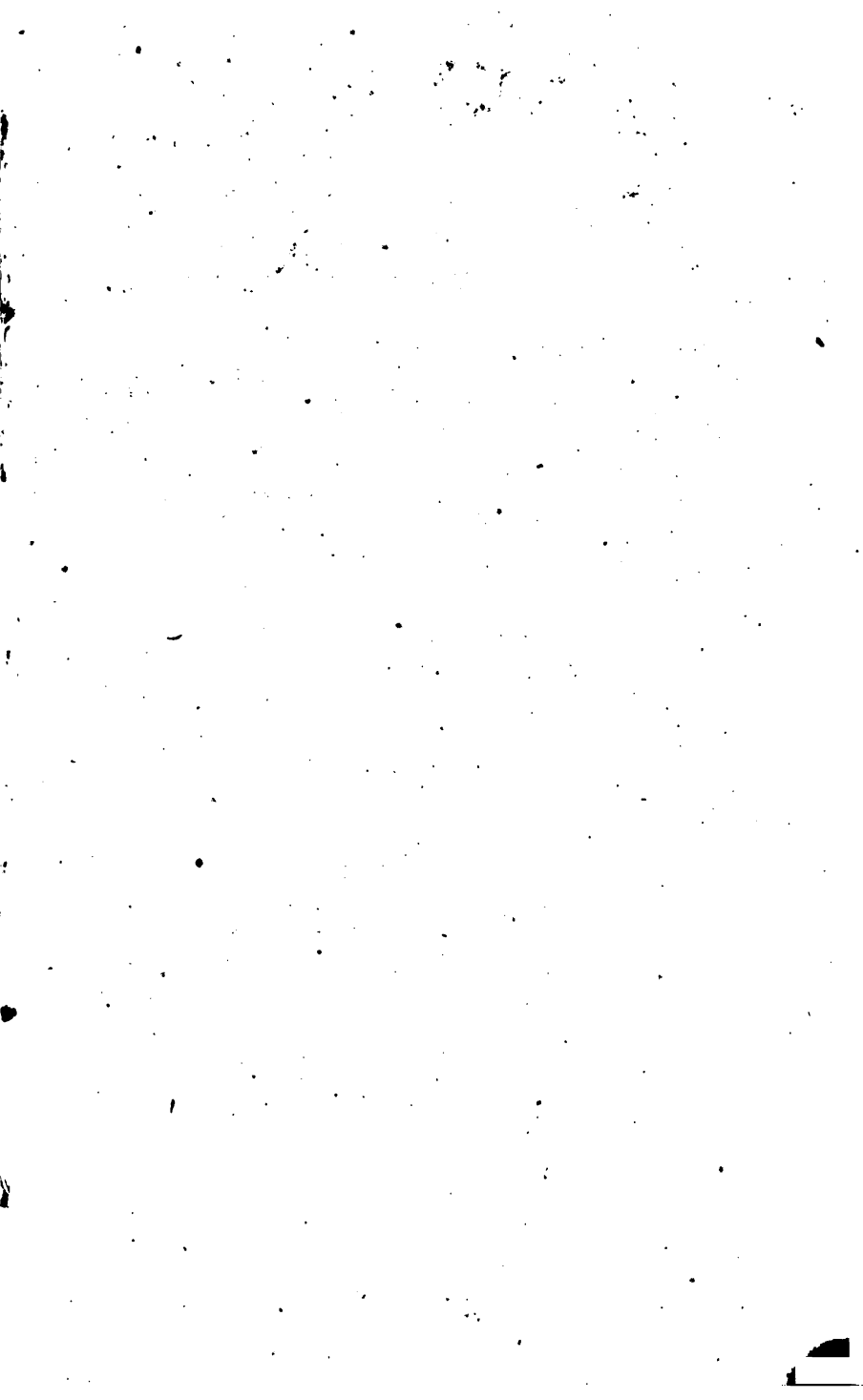
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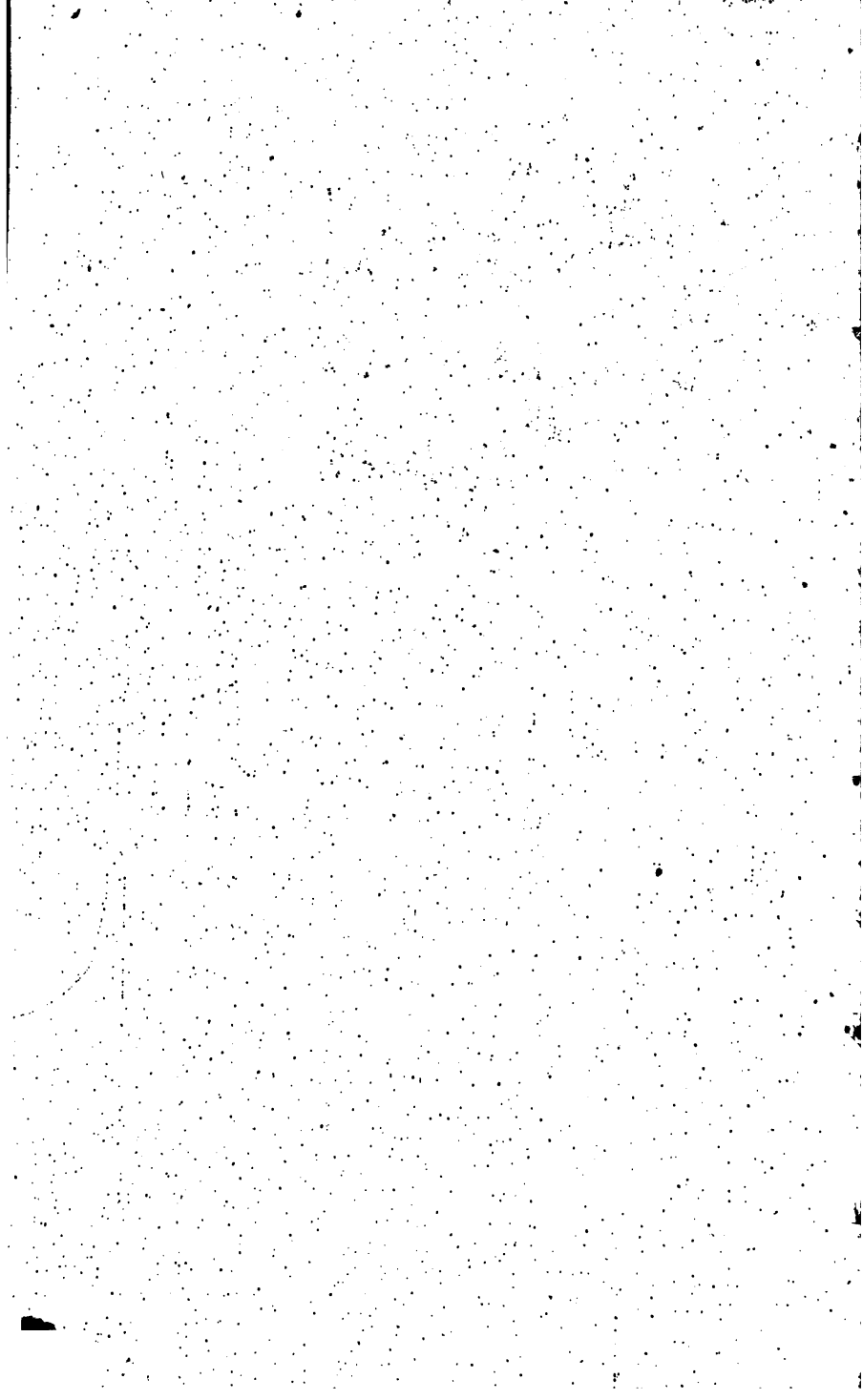
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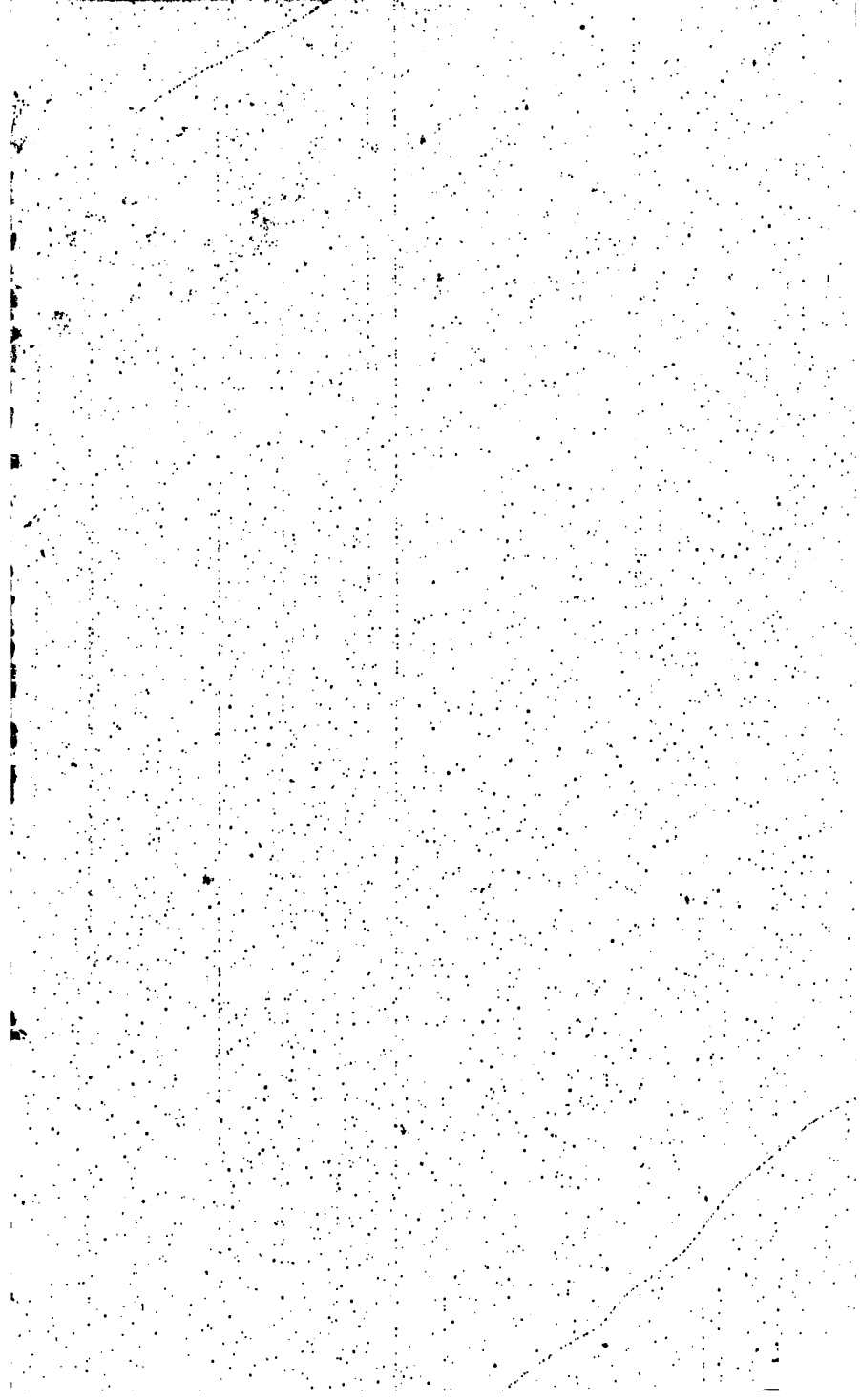
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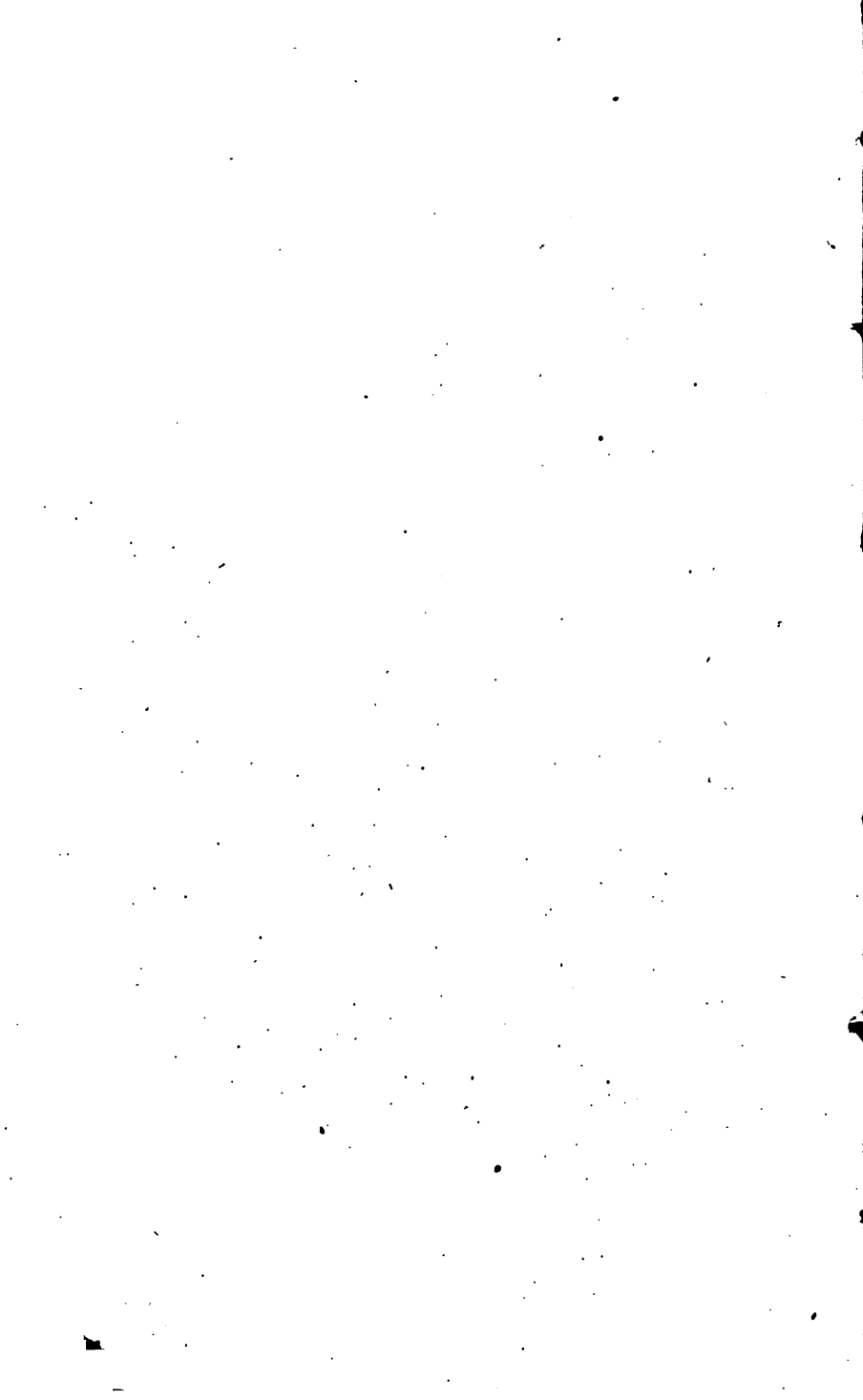
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CATHOLIC UNITY.

BY

HENRY M. MASON, D. D.



PHILADELPHIA:

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P R E F A C E.

THE following pages are the condensed result of the study of many years, and no little reflection upon that course of study. I write no new things. I write under allegiance to the Church of the United States of North America, as she is herself under allegiance to the Church Catholic. Than the former, I believe there is on earth no purer or more incorrupted branch of the latter. I was nurtured at her breast—I have been fed with spiritual food at her hand—and at the last hour I hope to repose my faithful soul in her bosom.

But, neither is her own, nor that of the Church of England, the position of the Catholic Church. To the Catholic Church alone, so long as the promise that the gates of hell shall not prevail against her, remains, does it belong of indefectible necessity, never to propose a damnable error for a saving truth, nor to pronounce a saving truth as a damnable error. It is among the characteristics of our own particular Church, that, disclaiming to assume the prerogatives of the Church Catholic, she has never, even under circumstances the most trying, considered as iden-

tified with the Church of England, refused communion with other particular Churches, retaining their obedience to the truth and order of the Church Catholic.

If then, the principles laid down in the following tract be true, as I hold them to be unassailably true, the condition of the Christian world appears clearly defined. Our own Church, with that of England, and the numerous Churches of the East, including the Russian, are not in a state of heresy, because fully recognising the Catholic creed; are not in a state of schism, because, beside being under the sacerdotal institution of our Lord, they have not formally and officially refused each other's communion, though they have made additional municipal articles of faith of their own. The Bishop of Rome, with his adherents, are not heretical, for the same reason, nor fundamentally schismatical, because possessed of the same sacerdotal institution; but are yet schismatical in the sense of refusing communion with other churches possessed of the elements of truth and order. Of the promiscuous mass of Christians called Protestants, some are heretical and others not so, according as they do or do not embrace the Catholic creed; but all are fundamentally schismatical when defective in that order of the gospel established by our Lord as the foundation of his Church's unity. Whether the Church of Rome proper and its dependencies, have for ever barred the way to reducing the dogmas of the particular Council of Trent, to the rank of municipal laws, or

whether those dogmas be susceptible of a less obnoxious and culpable interpretation than is found in practice, I will not undertake to determine. If the answer to these inquiries be unfavourable, then are the hopes of a reunion among Christian Churches, as remote from fulfilment, as they were three hundred years ago. To a consummation so devoutly to be wished as that union, let me be allowed to say, that I consider the jealousy of power on the part of the Bishop of Rome, in other words the papal supremacy, as the chief, if not the only obstacle. For example, no Roman thinks it any sin to worship God without an image, or to pray in a tongue understood, or to forbear, at least in public, and in some places, the invocation of the saints, and the adoration of the host, or to give the cup to the laity. Nay, in England, they came without scruple to our churches till they were afterwards forbid by a bull from the Pope. What hinders then?—But if thoughts of the plan upon which, without the compromise of truth, (a compromise more fatal than schism itself,) the union of Christian Churches might be effected, have crossed the imagination of a comparatively retired student, he is not ignorant of the restraints imposed on the expression of those thoughts, by the brevity of a preface, and the circumstances of the times. This at least may be claimed, that the views of Catholicity here presented, secure for our own branch of the Catholic Church, a position which would make her the centre of that union to which the eyes of all good men, and true of heart, must anxiously turn.

In conclusion, I would deprecate the suspicion of a want of Christian charity, from any thing which may appear on the following pages. If heresy and schism are sins, it is necessary to speak of them as sins, and meritorious of the displeasure of God. But it is one thing to pronounce condemnation on sin, and another on the sinner. The former is due from every man to truth, the latter is the prerogative alone of God, who alone can know whether the sin be wilful or not, although a state of schism must necessarily be a state of sin. To be in the communion, moreover, of the Catholic Church, and to be a member of the Catholic Church, are two very distinct things. They are in the communion of the Church, who are united in the profession of her faith and participation of her sacraments through the ministry and government of her lawful pastors. But the members of the Catholic Church, are all those, who, with a sincere heart, seek true religion, and are in an unfeigned disposition to embrace the truth whenever they find it. Salvation is predicable of the latter, but the causes which have kept us from the former, must be such as will be allowed before God.

CATHOLIC UNITY.

What is known to us of God, has been conveyed solely by his own revelation. If our senses are the only medium through which the mind naturally obtains its ideas, our knowledge of a being that can be no object of sense, must be of supernatural origin. From this source, and this only, his direct communication, we learn that he is, and as a truth no less sublime and concerning to the interests of man, that he is, though in a Trinity of Persons, yet in a Unity of Essence. But the operations of God, whether in his works of nature or those of grace, shadow forth and are types of his own existence. The harmonious movements of the universe, heard in the music of the spheres, the concord of those laws which he has ordained for the government of his rational creatures, and the combined workings of those august attributes which centre and shed their halo around the cross of the crucified, speak the nature of God, and are eloquent of the Unity of his Essence. When, therefore, in the most illustrious display which he has made of himself in this, or, let us not doubt, in any other part of his creation, he devises the plan

and arranges the process of man's redemption, when in the mysterious order of his providence, he ordains the foundation of a new and spiritual empire upon earth, wherein should be gathered together in one, the children of God that were scattered abroad; what marvel is it, that on this empire he should impress the character of his own being, that he should institute, as the law of its establishment, that its component parts should be one, though in a distant and inappreciable diversity; even as the Son, with the Father and the Holy Spirit, are one. To express the unity of this empire of God on earth, this kingdom of heaven among men, the metaphors and variations of human language are well-nigh exhausted on the pages of Holy Writ. Do we refer to the typical representations of the Mosaic law? *The paschal lamb is to be eaten in one house.* Does the voice of prophecy utter forth its mysterious language? *My dove, my undefiled is but one.* Or, speak the inspired oracles concerning Christ and his Church, after the incarnation of its adorable head? *It is one fold under one shepherd. It is a building fitly framed together. It is a spiritual house reared upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. It is the city of the living God. It is one body in Christ, of which, by their union with him, the various parts are members one of another.*

The unity of the Christian Church is a topic fertile of the deepest interest; concerning to the faithful of all time; and surely not unmeet the attention

of those who with one heart desire the prosperity of the Holy Apostolic Church, and who with one mouth still profess the faith once delivered to the saints. Of this unity has the great apostle laid open the foundations in the admonition, *That there be no divisions among you.* THERE IS A UNITY OF ORDER. *That ye all speak the same thing.* THERE IS A UNITY OF TRUTH. And there will naturally arise an application of the principles to our own particular branch of the Church.

CHAPTER I.

OF THE UNITY OF ORDER.

SECTION 1.—*Of the Church's visibility.*

This unity is of a visible quality. The necessity of spiritual union of each individual with Christ, by the implantation of the life of God in the soul, rendering its subject a member of the communion of saints, is indeed a truth, which he, among us, that doth not recognise, hath denied the faith, and is worse than an infidel. But the divinely constituted body, which is compared to *a field where mingle the tares and wheat; to a sheep-fold; to a net gathering good and bad of every sort,* must be of an outward and visible character, and defined by marks that are cognizable by human beings.

The unity of the Church, therefore, must partake of the nature of that body of which all this is predicated. It is tangible. It is outward. It is subject to the evidence belonging to all other communities and societies of human beings. And

SEC. 2.—*Of entrance into the Church.*

This unity commences on the part of every individual with his introduction into the body of which he becomes a member. *Unless a man be born, saith our Lord, of water and the spirit he cannot enter the kingdom of heaven.* And again: *Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* But, to enter the kingdom of heaven, synonymous with being made a disciple, is no less synonymous with an entrance into the visible church. Whatever benefits and blessings are involved in that entrance, are involved in the rite which procures it. If glorious things are spoken of the city of God, membership with the city of God confers them. By reason of some bar in the recipient, their effect may be in abeyance, may be suspended, yet are they not the less pledged and secured. But there has been no membership where there has been no entrance; there is no entrance where there is no birth of Water and the Spirit; where, in a word, there is no baptism. Baptism therefore is the first element of Christian unity, the first connection with God in Christ, as a covenant

head, and of consequence with all and every other who possesses a like claim to the same glorious relationship. It confers no connection with a part of the body, without conferring a necessary connection with the whole; and he who has once received that seal of the covenant between God and man, has in that moment become not the member of any particular church, but of the Catholic Church, of the body of the faithful throughout the world. For, *by one spirit*, when we are baptized, *are we not all baptized into one body?* But

SEC. 8.—*Of adhesion to the Church through its Government.*

The unity of the Church, thus Catholic, thus universal, thus one, is identified with its government. The same law which operates upon the existence of all other corporations, operates upon the body of Christ, upon all the baptized in their collective capacity. Where there is no government there can be no association of men, where there is no association of men, there is no society. But the Christian Church is a society, and therefore to its very being is required a government. To be united to the society, is to be united to its government. Government, however, involves a division into those who govern, and those who are to be governed—those who are to execute the laws, and those who are to obey them. An essential feature in the Christian Church, as in every other society, is the existence of authorized agents,

its properly appointed officers, to act in behalf of that society, to confer its privileges, to administer its ordinances. Were the Church a human institution, these agents, these officers, this executive portion of the body, might be the subject of human appointment, partakers of the general character of the society, to whose existence their own was essential. But the Church is not of human appointment, it is of divine; and therefore, as essential to its existence, are also its officers of divine appointment. To this deduction from analogy, and the very nature of the Church itself, what is the testimony of facts, and of the inspired records? To that law then, and to that testimony. It is finished. The work of atonement is done. The resurrection from the tomb has sealed the proof of its completion. From among all his disciples, at the momentous period when he was to leave them, no more in person to communicate his will, our Lord selects a chosen few. He breathes upon them. His language designates what gift of the Holy Spirit that sign was meant to impart. The sacerdotal power is conferred. It is conferred on the eleven in all its plenitude. *All power is given unto me in heaven and in earth. As my Father hath sent me even so send I you.* What Christ was in his own house, such now were they. The authority which he possessed in his human nature, he transfers to them. The last solemn act of his sojourn among men, the last words which he used, leave behind him a power in the Church, to operate in his name, and under his sanction, for the benefit of men.

Was then, this power to terminate with the lives of those who received it? Not surely, if the Church, as a society, was to continue, if government be necessary to that continuance, and governors be necessary to government. And, as if to fortify this dictate of reason, *Lo*, saith he, *I am with you always even unto the end of the world*. These men then, and these men only, were to have successors in all the plenitude of the power given them, even to the end of the world. Miracles indeed, an attested revelation from its Creator, might change or make new that power; but miracles, as applied to that purpose, as well as the Creator of that power, have been removed. One, and one only process remains, by which that power can be continued, if designed for continuance. It is by succession, by the grant, in its plenitude, of those who received it, to others who shall receive it from them. If therefore the Church, as a visible society, is always to exist; and if its existence is dependent upon governors, like itself, divinely constituted, and if there can be no such governors but by lineal succession from the eleven Apostles, apart from their extraordinary functions, then, to be united to the Church is to be united to that succession, to those inheritors of the power of the eleven as our proper pastors and spiritual guides. A change in the name can effect nothing in the authority and power, or in their proper and legitimate results. They who were originally called apostles in the Christian Church, have, from humility, in all subsequent time assumed the name of bishops. Wherever then the legiti-

mate and divinely ordained authority resides, to preserve a union to the body, a union to that authority must also be preserved. Such then is the nature and constitution of the Church of Christ. A divinely instituted society of human beings, to which privileges and promises are secured of the highest and holiest kind—assurance of these privileges dependent upon a union with that body—a union with the body commencing with the act of initiation and continued by adhesion to the divinely ordained governors of the body, evidencing their claim by an unbroken succession from the apostles, as first possessors from their Master of the office. These are the elements of the order of the gospel, these the elements of that unity of discipline, the infraction of which the apostle deprecates, in that expression, *That there be no divisions among you.* The sin of schism is, in its fundamental aspect, a separation from the order of the gospel. But the order of the gospel was not established for its own sake, but for an end, the preservation and continuance of divine truth among the children of men. And we are to consider

CHAPTER II.

OF THE UNITY OF THE CHURCH WITH RESPECT TO
DIVINE TRUTH.SEC. 1.—*The Church is the depository of divine truth.*

If God has indeed made a revelation of truth, for the salvation of men, it is somewhere to be found. He hath not left it to float diffusively, to be sought out, from age to age, by the wisdom and wit of any and every man. It doth not, indeed, appear for what purpose the Church could have been created, if not to be the preserver and keeper of divine and saving truth. What its charter is to a corporation, what its soul is to a body, such is that truth to the Church. If salt, to which the Church represented is compared, can never lose its savour; if the gates of hell are never to prevail against her; if she is the pillar and ground of the truth; and if he that will not hear her is to be considered an heathen man and a publican; then is truth, and that truth which God has revealed to man, to be found in her bosom, or to be found nowhere. Nor is this all. For, if the Church is the maintainer of truth, it follows, as a consequence, she must be its teacher. To what end was it given her, if by her it was not to be taught? Why the possession, unless to be displayed? Why the

talent, if to be hid under a napkin? Why the light, if not to be placed on a candlestick and give light to the house? If divine truth is to be known, by some one it is to be told. If to be told to himself by the individual, then the church is no longer the teacher, but the taught; and of whom may it not be demanded: *O man by what authority doest thou these things,* why shouldst thou become instructor where reason and scripture have commanded thee to go in order to learn?

SEC. 2.—*Of the unity of the Church with regard to truth, as declared by the unity of her teaching.*

It is impossible for the Church to pronounce contradictions. She cannot declare that to be truth to-morrow, which was not truth to-day. But in the progress of time she has necessarily dealt with her children according as she has been engaged with her foes; the line of truth more distinct in proportion as the assaults of error were more insidious. As there has been no new communication since the death and ascension of our Lord, revealed truth must have at the moment of that ascension been in the possession and teaching of the Church, if she was ever to possess and teach it at all. That teaching was at that time oral. There could be then no other. No book of Scripture was received; no book indeed was written. Gradually, under the influence of inspiration, its dictates are committed to writing. By whatever motives influenced, the church receives one by one the

various portions of that written inspiration; not the less, however, the depository of revealed truth, at least such as she was to teach her children as of necessity to salvation, before, than after those writings were so received. That these writings should by the faithful be so received, could take place solely on her authority. On that authority their inspiration is recognised, on that authority they are registered in the canon. Thus, the Gospel according to St. Luke becomes part of Holy Scripture, and the epistle of St. Clement does not; certain epistles of St. Paul are made canonical, and others, of which we have now lost even the knowledge, are not made canonical; while, after the lapse of years, the Church closes her admission of written documents as inspired and a rule of faith to her children, in the recognition of the revelation of St. John the divine. But the establishment of the Canon of Scripture, did neither degrade nor diminish the authority of the Church. Her reception of that written law as the rule of faith, did not throw wide to every individual the door of its interpretation. So wild and anarchical a process of securing a unity of truth, which would create as many Churches in regard to truth, as there should be baptized men falsely interpreting the Scripture, was not, as it never was designed to be, the course of her action. What she had done before she continued to do after the full establishment of the inspired Canon, and propounded and taught to the candidates for admission into her pale, as to others, the elements of sacred truth; which were elements, not because such

pupils believed them to be so, but because their spiritual mother required them to believe so. These elements of truth were embodied into formularies, known under the appellation of creeds. But the question at once arises, Who drew them, where are they? And the answer is all-important in discussing the subject of the Church's unity in regard to the teaching of sacred truth, for

SEC. 3.—*Of the Church's teaching truth through
her creeds.*

The unity of order in the Church is an index to the propagation of her creeds. When our Lord ordained his apostles with plenitude of power, as representatives, as well as guides of his Church, there was nothing local in their appointment. Each apostle was an apostle for the whole church; specially careful indeed of whatever portion enjoyed his personal presence, but to be careful of the interest, both as to truth and order, of the whole. The apostolate, called in subsequent ages, as it now is, the episcopate, was held in *coparcenary*, in a joint possession, such that the apostles together constituted but one heir to the power bequeathed by their adorable Lord. Hence, and from the nature of their appointment and character, they were obligated to maintain among themselves, and so in the Church throughout the world, a unity of doctrine. But this was not done by any express form of words. The creed, upon profession of which a candidate was

admitted to the bosom of the Church, and which by consequence contained in its full sense all that a Christian, under such circumstances, was necessitated to know and believe, was not always written on paper and with ink, but on the fleshly tablets of the heart. There was an identity of doctrine, but not always an identity of expression. And hence, we find, that so many of the early creeds of churches particular portions of the Church universal, differing in expression, are yet distinguished as apostical creeds; not because they were penned by the apostles, but because they harmonized with the doctrine of those first followers of our Lord, and were owned so to do among themselves, by their successors from time to time in office. In this agreement consisted the unity of doctrine among the bishops throughout the world. But, in process of time, perversions of that doctrine arising, and perhaps the more from the variety of expression in the creeds of particular churches; and that perversion too, among some of the apostles' successors, or, to use the modern term, bishops, the body of those successors, representing the Church, found it necessary to reduce the essentials of faith, essential as the profession of the baptized, to a more explicit, unanimous, and unassailable form. This necessity was the more apparent, when the very corner stone of the Christian edifice, the true and consubstantial deity of our Lord, was not always unpugned. A general council of the bishops of the Church convene. They meet at Nice. One creed for the Universal Church is drawn. It is accepted

by the Christian and Catholic world. Again the same causes produce the same results. Error again assails the proper and consubstantial deity of the Holy Ghost. A new Council, of like character with the former, is convened. They meet at Constantinople. A stricter creed, and by the same authority and through the same process, is drawn. Again is that creed accepted by the Christian and Catholic world. The process of pronouncing what verities out of all that has been revealed, shall be fundamental, as of necessity to be believed for salvation, as elements of faith necessary to him who would be admitted into the Christian Church and pale, is ended. This amalgamation of the combined decrees concerning fundamental verities, of the Councils of Nice and Constantinople, now simply known as the Nicene creed, is, by the bishops of the Catholic world, and by the faithful in their communion, embraced and recognised. "It shall not be lawful," says the subsequent Council of Ephesus, the third of the four Councils acknowledged as Catholic by the Catholic world, and by the Church of England in particular,—“It shall not be lawful, for any man to produce, or write, or compose any other faith beside that which is defined by those Nicene Fathers, and they who shall dare to compose or offer any such, to any that would from Gentileism, Judaism, or any other heresy, convert to the acknowledgment of the truth, if bishops, shall be deposed, if laymen anathematized. The decree, so equitable and so salutary, has gone forth, has been, and before the great schism

of the Eastern and Western Churches, accepted by the Catholic world. It has never been annulled. Whoever has sought to evade it, there has been no attempt to crush it. Echoing the voice of the Church Universal, even that portion which has approached nearest in an effort to overturn that decree, has been, shall we call it by a special providence, overruled to bear testimony in her own particular Council of Trent, to its vigour and force, when she utters, "This, this! the Nicene creed, is the sure and only foundation against which the gates of hell shall not prevail." Other creeds, as that called the apostles' creed, may be used, because of their coincidence with the Nicene, by particular churches; but there is no creed, which, in the highest sense, is emphatically the Catholic creed, except the Nicene creed. In this and this only, as her definite and exact form of words, has the Catholic Church declared to be contained the fundamentals of revealed truth, as necessary to be believed for salvation.

SEC. 4.—*Of fundamental heresy and fundamental schism.*

And thus are opened at once to our apprehension the nature of fundamental schism and fundamental heresy, respectively regarded, under the strong invocation, by that Holy Name wherewith we are called, *that we all speak the same thing, and that there be no divisions among us.* There is fundamental schism where the fundamental order of the gospel is broken;

there is fundamental heresy, where the fundamental truth of the gospel is not preserved. But, if the principles laid down be true, in what consists the fundamentals of the truth and order of the gospel, is no longer a hidden or doubtful point. Whoever is not united to the fountain of ecclesiastical power in the Church, which power was divinely vested in the apostles and their successors, to the end of the world, is essentially, *de facto*, in a state of schism. Whoever rejects or denies the truths decreed by the body of those apostles, or their successors, always, every where, and by all, as fundamental, as necessary to be believed for salvation, is essentially in a state of heresy. Those are *heretics* who hold *not the faith* of the Catholic Church; those *schismatics* who are withdrawn *from the jurisdiction* of the Catholic Church. But the faith of the Catholic Church is in the Nicene creed; the jurisdiction of the Catholic Church is in the Apostolic office. Fundamental heresy is rejection of the Nicene creed; fundamental schism separation from the episcopal or apostolic office.

But suppose the Nicene creed is recognised, and suppose the episcopal office is retained, can there be no schism?

SEC. 5.—*Of Schism in the Church.*

In relation to a subject so important, it is too apparent, that parts of the Christian world, possessing the fundamentals of truth and order, are not in com-

munion, have broken the principle of unity with respect to each other. The Church of Christ is Catholic, is one. As, therefore, there may be a schism, such as that of which we have spoken, *from* the church; there may be a schism *in* the church, in the Catholic body itself. In what then does this latter schism consist, and who the guilty?

Although the apostolical or episcopal office was held in coparcenary, and each apostle or bishop was and is made so, not for any particular church, but for the whole church; yet was the whole church of necessity, for the convenience of government, divided into particular churches, under their own particular heads, as successors in spiritual power to the apostles. But, as it has been shewn, that the Church Catholic could have been created for no end, if not to be the maintainer and teacher of all necessary truth, so was it no part or qualification of any particular church, to declare what that truth was, but to maintain and teach it when declared, to consider herself not as the tree, but as a branch, possessed of the vital property, because in communion as to essential truth with its fountain and source. But the declaration by the Catholic Church of what was fundamental truth, constituted the base of unity between all particular churches. Other differences might indeed excite alarm and danger, but could be no ground of disunion where no vital principle was destroyed, by diminution or superincumbent addition. For, that any particular church should pronounce what truths should be a necessary term of communion with any other

church, would be for a part to assume the prerogative of the whole, and the establishment of fundamental truths by the Church Catholic, is virtually to establish the terms of communion among all particular churches, in regard to truth. Whatever particular church then, maintains and teaches all fundamental truth, as so defined, and that truth is the Nicene creed, has a claim to the communion in all acts of Catholic worship with every other the like particular church. And the principle equally applies, whether we consider a particular church as the faithful under a single lineal apostle or bishop, or as the faithful of a whole nation, under many such apostles or bishops. In a word the Catholic Church being one by the communion of all its parts, any particular church which refuses communion with any other particular church, retaining the fundamentals of truth and order, or, *a fortiori*, which would impose unlawful terms of communion, does, by that refusal and imposition, place herself in a state of separation, and is guilty of a schism in the church.

CHAPTER III.

OF THE CATHOLIC CHURCH OF THE UNITED STATES.

I proceed to apply these principles to the case of our own particular church of these United States, as composed of several, in the stricter sense, particular churches or apostolic sees. These principles are the base on which the Church of the United States as a branch of the Church Catholic, reposes. She recognises the apostolical succession of power as a fundamental of order. "It is evident," she says, "unto all men, that from the apostles' time, there have been these orders of ministers in Christ's Church; bishops, priests, and deacons; and no man may presume to execute any of them, except admitted thereunto by lawful authority." Now Christ's Church is not a particular church, but the Catholic Church; and lawful authority the authority allowed in that church. She owns, therefore, no sacerdotal power, except the episcopally created power, and that traceable to the apostles' days, derived lineally from the apostles themselves. With the views of the church of all ages which termed a contrary course, the setting up of altar against altar, she allows no priestly functions of any grade, as valid, but the kind she recognises; she admits no body of professing Christians to perform those functions in her pale, who have not in

the sense defined, a lawful authority. But to do this, to deny this privilege, if this point were not fundamental, would be itself schismatical. In her view, therefore, it is fundamental. Again, she recognises the Nicene Creed as the fundamentals of Catholic truth. "The Nicene creed," she says, "and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed;" and embodies them both in her liturgy; the Apostles' as her own particular creed; and the Nicene as paramount; being the creed of that Catholic Church, of which herself is a branch, and which she has declared to have *authority in controversies of faith*.

In this adherence and recognition of the fundamentals of truth and order, in all this, and even more, the Church of the United States has acknowledged her allegiance to the Church Catholic. It is true, she has guarded the fundamentals of faith, not enlarged, not diminished, not changed them, by her articles and by her homilies. But to all she has done in this respect, she has given no more than a municipal rank, not to make it of necessity, but subordinated and conditionally, obligatory. The rights of the Church Catholic are evidently saved by the simultaneous acknowledgment of those rights; it being not the Church of the United States, but, *a fortiori*, the Church Universal which ought to be obeyed. So long as she preserves these limits, confesses and acts upon her subordination, every particular church is justified, nay is obligated, when need be, to defend the fundamentals of truth and order, by whatever

she may deem efficient to that end, guards not traitors to the truths they are created to defend. From the Church of Britain, on whose independence no effectual assault had been made for eleven hundred years, whose independence had been guaranteed by decrees of Councils, general in the eye of the Catholic world, the Church of the United States had derived her succession of fundamental truth and order. That church, the church of martyrs, so connected with our own, had assumed the legitimate right, in an hour of peril to the Catholic creed, of preparing for it her own guards and lines of defence. Hence the formation of her liturgy and offices. Hence the compilation of her nine and thirty articles. Hence the preparation of her homilies. Imitating the wise and prudent process of that church, has our own provided the same guards and defences in the same liturgy and offices, the same articles save one, and the same homilies—her liturgy indeed, resting upon the higher authority of being an echo to the voice of the Church Universal, a transcript of that Catholic worship with which truth and order must go hand in hand—but her articles, no less important in their sphere, to effect their proposed end. Her articles, she does not propose, it would be presumption to propose them as essentials of saving faith, as legacies of Christ and his apostles, but she does propose them as pious opinions, fitted for the preservation of those essentials, and of unity; not on peril of the soul to be believed, yet for the sake of their worth and the peace of her own children, to remain uncontradicted.

Her homilies she stamps not as unexceptionable, as containing no false conclusions, no erroneous interpretation of Holy Writ, but she does present them as necessary for the times in which they were framed, and for all times instructive in piety.

To paint their excellence and manifest their general agreement with Catholic verity might be a suitable and fertile topic, and afford a grateful task. A higher object and a no less grateful task has risen before me. The foundations of Christian unity being laid, I see the glorious superstructure rise. I see, in the attitude in which the providence of God has placed her, the Church of the United States, prominent in effacing the blot of schism which has sullied the face of the Catholic world, and shedding her own lustre far into the bosom of time. Beauteous in form, glorious in apparel, her clothing of wrought gold, the fairest among the daughters of Zion, she holds forth to the Christian world, amid the billows of discord, the olive branch of peace. From the four quarters of the globe, may all her sister train arise to kiss that emblem, till, of all the sons of earth, there be none of whom it may not be said, *they all speak the same thing, and there are no divisions among them.*

